THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"... THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT AND ... TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND EVER."—Dan...

No. 16, Vol. XXXVIII. Monday, April 17, 1876. Price One Penny.

THE MORMONS.

A DISCOURSE DELIVERED BEFORE THE HISTORICAL SOCIETY OF PENNSYLVANIA MARCH 26, 1850.

BY THOMAS L. KANE.

"O quantus fervor omnium religiosorum in principio suæ sanctæ institutionis fuit."
De Im. J. C. I. 18.

[CONCLUDED FROM PAGE 231.]

Their community must go on thriving. They are to be the chief workers and contractors upon "Whitney's Railroad," or whatever scheme is to unite the Atlantic and Pacific by way of the South Pass; and their Valley must be its central station. They have already raised a "Perpetual Fund," for "the final fulfillment of the covenant made by the Saints in the Temple at Nauvoo," which "is not to cease till all the poor are brought to the Valley."

All the poor still lingering behind will be brought there; so at an early period will the fifty thousand communicants the Church already numbers in Great Britain, with all the other ... "increase among the Gentiles." Their place of rendezvous will be upon what were formerly the Pottawatamie lands. The interests of this flock have been admirably cared for. It now comprises the thriving counties of 'Fremont' and 'Pottawatamie,' in which the Mormons still number a majority of the inhabitants. Their chief town is growing rapidly, already boasting over three thousand inhabitants, with nineteen large merchants' stores; the mail lines and five regular steam packets running to it, and other western evidences of prosperity; besides a fine Music Hall and public buildings, and the printing establishment of a very ably edited newspaper "The Frontier Guardian."

It is probably the best station on the Missouri for commencing the overland journey to Oregon and California, as travelers can follow directly from it the Mormon road, which, in addition to other advantages, proves to be more salubrious than those to the south of it. Large numbers are expected to arrive at this point from

England, during the present spring, on their way to the Salt Lake. They will repay their welcome; for every working person gained to the hive of their "Honey State," counts as added wealth. So far, the Mormons write in congratulation, that they have not among them "a single loafer, rich or poor, idle gentleman, or lazy vagabond." They are no Communists; but their experience has taught them the gain of joint stock to capital, and combination to labor—perhaps something more, for I remark they have recently made arrangements to "classify their mechanics," which is probably a step in the right direction. They will be successful manufacturers, for their vigorous land-locked industry cannot be tampered with by protection. They have no gold—they have not hunted for it; but they have found wealth of other valuable minerals, rock salt enough to do the curing of the world:—"We'll salt the Union for you," they write, "if you can't preserve it in any other way," —perhaps coal, excellent ores of iron everywhere. They are near enough, however, to the Californian Sierra, to be the chief quarter-masters of its miners; and they will dig their own gold in their unlimited fields of admirably fertile land. I should only invite your incredulity, and the disgust of the Horticultural Society, by giving you certain measurements of mammoth beets, turnips, pumpkins, and garden vegetables, in my possession. In that country, where stock thrives care free; where a poor man's 32 potatoes saved can return him 18 bushels, and 2½ bushels of wheat sown yield 350 bushels in a season; or where an average crop of wheat on irrigated lands is 50 bushels to the acre; the farmer's part is hardly to be despised. Certainly, it will not be under a continuance of the present prices current of the region,—wheat at 4 dollars the bushel, and flour 12 dollars the hundred, with a ready market.

The recent letters from Deseret interest me in one thing more. They are eloquent in describing the anniversary of the Pioneers' arrival in the Valley. It was the 24th of July, and they have ordained that that day shall be commemorated in future, like our 21st of December, as their Forefather's Day. The noble Walker attended as an invited guest, with two hundred of his best dressed and mounted cavaliers, who stacked their guns, and took up their places at the ceremonies and banquet, with the quiet precision of soldiers marched to mass. The Great Band was there too, that had helped their humble hymns through all the wanderings of the wilderness. Through the many trying marches of 1846, through the fierce winter ordeal that followed, and the long journey after over plain and mountain, it had gone unbroken, without the loss of any of its members. As they set out from England, and as they set out from Illinois, so they all came into the Valley together, and together sounded the first glad notes of triumph when the Salt Lake City was founded. It was their right to lead the psalm of praise. Anthem, song, and dance, all the innocent and thankful frolic of the day, owed them its chief zest. "They never were in finer key." The people felt their sorrows ended. FAR WEST, their old settlement in Missouri and NAUVOO, with their wealth and ease, like "Pithom and Ramses, treasure cities built for Pharaoh," went awhile forgotten. Less than four years had restored them every comfort that they needed. Their entertainment, the contribution of all, I have no doubt was really sumptuous. It was spread on broad buffet tables, about 1,400 feet in length, at which they took their seats by turns, while they kept them heaped with ornamented delicacies. "Butter of kine, and milk, with fat of lambs, with the fat of kidneys of wheat;" "and the cucumbers, and the melons, and the leeks, and the onions, and the garlic, and the remembered fish which we did eat in Egypt freely;" —they seem unable to dilate with too much pride upon the show it made.

"To behold the tables," says one that I quote from literally, "to behold them filling the Bowery and all adjoining grounds, loaded with all luxuries of the fields and gardens, and nearly all the varieties that any vegetable market in the world could produce; and to see the seats around those tables filled and refilled by a people who had been deprived of those

luxuries for years by the cruel hand of oppression, and freely offering seats to every stranger within their borders, and this, too, in the Valley of the Mountains, over a thousand miles from civilization, where, two years before, naught was to be found save the wild root of the prairie and the mountain cricket; was a theme of unbounded thanksgiving and praise to the Giver of all Good, as the dawning of a day when the children of the Kingdom can sit under their own vines and fig-trees, and inhabit their own houses, having none to make them afraid. May the time be hastened when the scattered Israel may partake of such like banquets from the gardens of Joseph!" *

I have gone over the work I assigned myself when I accepted your Committee's invitation, as fully as I could do without trespassing too largely upon your courteous patience. But I should do wrong to conclude my lecture without declaring, in succinct and definite terms, the opinions I have formed and entertain of the Mormon people. The libels of which they have been made the subject, make this a simple act of justice. Perhaps, too, my opinion, even with those who know me as you do, will better answer its end following after the narrative I have given.

I have spoken to you of a people, whose industry had made them rich, and gathered around them all the comforts, and not a few of the luxuries, of refined life, expelled by lawless force into the Wilderness; seeking an untried home far away from the scenes which their previous life had endeared to them; moving onward, destitute, hunger-sickened, and sinking with disease; bearing along with them their wives and children, the aged, and the poor, and the decrepid; renewing daily on their march the offices of devotion, the ties of family, and friendship, and charity; sharing necessities and braving dangers together; cheerful in the midst of want and trial, and persevering until they triumphed. I have told, or tried to tell, you of men who, when menaced by famine, and in the midst of pestilence, with every energy taxed by the urgency of the hour, were building roads and bridges, laying out villages, and planting corn-fields, for the stranger who might come after them, their kinsman only by a common humanity, and peradventure a common suffering, —of men who have renewed their prosperity in the homes they have founded in the desert, and who, in their new-built city, walled round by mountains like a fortress, are extending pious hospitalities to the destitute emigrants from our frontier lines,— of men who, far removed from the restraints of law, obeyed it from choice, or found in the recesses of their religion something not inconsistent with human laws, but far more controlling; and who are now soliciting from the Government of the United States, not indemnity,—for the appeal would be hopeless, and they know it,—not protection, for they now have no need of it,—but that identity of political institutions, and that community of laws with the rest of us, which was confessedly their birthright when they were driven beyond our borders.

I said I would give you the opinion I formed of the Mormons; you may deduce it for yourselves from these facts. But I will add that I have not yet heard the single charge against them as a Community—against their habitual purity of life, their integrity of dealing, their toleration of religious differences in opinion, their regard for the laws, or their devotion to the constitutional government under which we live—that I do not, from my own observation, or the testimony of others, know to be unfounded.

POSTSCRIPT TO THE SECOND EDITION.

I HAVE been annoyed by comments this hastily written discourse has elicited: Well meaning friends have even invited me to tone down its remarks in favor of the Mormons, for the purpose of securing them a readier acceptance.—I can only make them more express. The truth must take care of itself. I not only meant to deny that the Mormons in any wise fall below our own standard of morals, but I would be distinctly understood

* Letter of the Presidency, Great Salt Lake City, Oct. 12, 1849.

to ascribe to those of their number with whom I associated in the West, a general correctness of deportment and purity of character above the average of ordinary communities.

The furthest I can go towards qualifying my testimony will be to name the causes to which, as a believer in Nature's compensations, I have myself credited this undue morality.

It was partly attributable, perhaps, to their forced abstemiousness; the diet of the most fortunate Mormons having been for long continued periods very spare, and composed almost wholly of vegetable food, with few condiments, and no intoxicating liquors. Some influence should be referred also to their custom of early and equal marriages, these not being regulated by the prudential considerations which embarrass opulent communities; something more to the supervision which was incidental to their nomadic life, and the habits it encouraged of disciplined but grateful industry.

The chief cause, however, was probably found in this fact. The Mormons as I saw them, though a majority, were but a portion of the Church as it flourished in Illinois. When the persecution triumphed there, and no alternative remained for the steadfast in the faith but the flight out of Egypt into the wilderness, as it was termed, all their fair weather friends forsook them. Priests and Elders, scribes and preachers, deserted by whole councils at a time; each talented knave, of whose craft they had been victims, finding his own pretext for abandoning them, without surrendering the money-bag of which he was the holder. One of these, for instance, bore with him so considerable a congregation that he was able to found quite a thriving community in Northern Wisconsin, which I believe he afterwards transplanted entire to an island in one of the Lakes. Other speculator-heresiarchs folded for themselves credulous sheep all through the Western Country. One Rigdon, not long since, had a cure of them in our own State.

Quite recently, an abandoned clergyman, who shortly before the Exod was excommunicated for his improper conduct, has presented a memorial to Congress, in which he charges the Mormons with very much more than he himself appears to have been guilty of. This abusive person, a former intimate of the Major-General, James Arlington Bennett, lately on trial at New York, in company with a one-eyed Mr. Thompson of that city, is also the only surviving brother of the Prophet Smith, founder of the sect, and as such, still claims to be its sole true President, and genuine Arch High Priest.

So the Mormons have been, as it were, *broken and screened* by calamity. Their designing leaders have left them to seek fairer fortunes elsewhere. Those that remain of the old rock are the masses, always honest in the main and sincere even in delusion; and their guides are a few tried and trusty men, little initiated in the plotting of synagogues, and more noted for services rendered than bounties received. They are the men whom I saw on the prairie trail, sharing sorrow with the sorrowful, and poverty with the poor; —the chief of them all, a man of rare natural endowment, to whose masterly guidance they are mainly indebted for their present prosperity, driving his own ox-team, and carrying his sick child in his arms. *

The fact explains itself, that those only were willing to undertake their fearful pilgrimage of penance whom a sense of conscientious duty made willing to give up the world for their religion. The Mormons, I knew, were all, as far as I could judge, partakers of the sacrament, persons of prayer and faith; and their contentment, their temperance, their heroism, their strivings after that golden age of Christian brotherhood, were but the

* This was BRIGHAM YOUNG, the choice of the Mormons for Governor of Deseret. As this man, together with HEBER C. KIMBALL and WILLARD RICHARDS, nominees of the same people for the offices of Lieutenant Governor and Secretary, have been singled out as the objects of libel, it is right I should state that I knew them intimately. I found Mr. Kimball a man of singular generosity and purity of character, and Dr. Richards a genial gentleman and pleasant scholar of the most varied attainments: The integrity of all three altogether above question. T. L. K.

manifestations of their ever-present and engrossing devotional feeling.

I am asked to explain or justify the Mormon Creed:—I will have nothing to do with it. It is enough for me to say, that it does not manifest itself externally by the Pythian ravings or Eleusinian hocus pocus of new religions, nor the pageantry or mumming of those sometime established; that its communicants cultivate no mysteries or double faiths; and that I certainly think they are to be believed in their own exposition of it. I am not called upon to investigate this subject, so long as any person of a jealous orthodoxy can constitute himself as good an inquisitor, by investing somewhere about one dollar and fifty cents.

Nor shall I go out of my way to discuss the question of the former character of the Mormons. What they were in Illinois, or what some of their predecessors were there, it will not be difficult for those to learn who are curious after the truth; the Hon. Stephen A. Douglas, who as Presiding Judge of the Circuit in which they lived, was often called upon to dismiss idle charges against them, is now at Washington, an honored member of the Senate of the United States. His personal testimony, I am assured, has always vindicated his judicial action.

Some good people who believe the Mormons traduced, ask me how they are to account for the great prevalence of these charges before the expulsion. Interest and feeling founded on it, is the answer. The value of the property of which the Mormons were dispossessed in Missouri and Illinois, is currently estimated at over Twenty Millions of Dollars; an adequate consideration certainly for a good deal of misrepresentation on the part of those who were endeavoring to appropriate it to themselves.

A motive sufficiently analagous explains the active circulation of new calumnies within the last half year. Instead of being broken up for ever, as not more than five years ago their foes supposed with reason, their congregation is gathering in increased numbers, and their application to be admitted as a State into the Union, announces their probable restoration to power and influence, and is a cause of corresponding disquiet to the possessors of the properties in Illinois and Missouri, from which they have been expelled. These are now the busiest Mormon slanderers. I speak of them with reluctance. They are, the best of them, but interested persons, who circulate calumnies at hearsay, calumnies which began with the original enemies of the Mormons, the felons, that charged with unchastity the wretched women they had ravished —with riot the men whose brothers they had murdered—with community of property those whom themselves had robbed, whose houses and homes they fired over their heads on the lands from which they drove them. Such wretches lie with the brutal strength of crime. And the Mormons are far away, and their few friends here are nearly all in humble life, and those public men in the west, whose duty it was to do them justice, consent to render themselves parties to the guilt of their constituents by their interested silence.

At all events was there not something about their religion made their neighbors unable to live with them? Undoubtedly the industrious chevaliers of the Half Breed Tract, and other like precious neighbors of the Mormons, have in one sense proved this to be the case; perhaps, in the course of their wolf and lamb quarrel, they may have even said so, and before they finally devoured the offenders, complained seriously of the insulting proximity of their good roads, good schools, temperance, and moral reform, and musical associations, and their good laws not enacted only, but enforced. I understand this to be essentially the ground of complaint of the same marauders against the Swedish Quaker Colony, they have lately broken up in Henry County above Nauvoo.

With other neighbors the Mormons have no trouble. We have had large numbers of them in Philadelphia, and elsewhere to the East, for now nearly twenty years past, whose good citizenship is no subject of discussion with those who have daily business dealings with them. In England too, they

number nearly twice as many adult members as the Baptists in Pennsylvania. Once indeed, when their religion was first preached in that country—it was at the very time their earliest trial before Lynch J., in Missouri, was pending—a charge was laid against them in a manufacturing borough there, that they had made away with an Elizabeth, or Betsey Martin, one of their new converts; and the beginning of a mob entered upon its examination. But to her British Majesty's Government, which holds the old-fashioned notions of law and order, it mattered as little if it were the case of Betty Martin a Mormon, as of Betty Martin the Cyprian. A commonplace Government Magistrate decided there should be no mob, and a commonplace legal investigation decided the charge was groundless. The Mormons have therefore been free to preach, and sing, and pray, in the United Kingdom to this hour, and I remark that Evangelic sectaries of my own persuasion there, do battle with them in print on the same terms as with Millerites, Wesleyans, or Seventh, or Every-day Baptists.

It is observed to me with a vile meaning, that I have said little about the Mormon women. I have scarcely alluded to them, because my memories of them are such that I cannot think of their character as a theme for discussion. In one word, it was eminently that which for Americans dignifies the names of mother, wife, and sister. Of the self-denying generosity, which went to ennoble the whole people in my eyes, I witnessed among them the brightest illustrations. I have seen the ideal charity of the statue gallery surpassed by the young Mormon mother, who shared with the stranger's orphan the breast of milk of her own child.

Can charges, which are so commonly and so circumstantially laid, be without any foundation at all?—I know it. Upon my return from the Prairie, I met through the settlements scandalous stories against the President of the sect, which dated of the precise period when I myself was best acquainted with his self-denying and blameless life. I had an experience no less satisfactory with regard to other falsehoods, some of them the most extravagant and most widely believed. During the sickness I have referred to, I was nursed by a Dear Lady, well connected in New York and New Jersey, whom I sufficiently name to many, by stating that she was the first cousin of one of our most respected citizens, whose conduct as chief magistrate of Philadelphia in an excited time won for him our general esteem. In her exile, she found her severest suffering in the belief that her friends in the States looked upon her as irreclaimably outcast. It was one of the first duties I performed on my return, to enlighten them as to her true position, and the character of her exemplary husband, and the knowledge of this fact arrived in time, I believe to be of comfort to her before she sank under the privation and hardship of the march her frame was too delicate to endure.

THOMAS L. KANE.

15th July, 1850.

RELIGION AND SCIENCE.

—o—

If modern materialism had no more philosophy to teach us than we find in the pages of the "De Rerum Natura," we should despair indeed; but, fortunately, nothing is more jubilant and self satisfied than the tone adopted by every demi god of the modern lecture-room. The "grand old Pagans," as Professor Tyndall cheerfully calls them, might despair, but our contemporary Pagans mean to do nothing of the kind. The condition of the world is every day growing brighter, the happiness of man is every day growing surer; these are formulas on which they habitually insist; and the inevitable amelioration of things is due, they add, not to religion, but to science. What they mean by science they have never quite explained, any more than many of their opponents have explained what is meant by religion; but some things

are clear, for example, that just as the religion of such men as the Duke of Argyle and the Bishop of Carlisle is scientific, so the science of such men as Mr. Darwin and Mr. Spencer is religious. In the controversial jargon of the day there is a strange confusion of terms. The truth is, religion and science cannot be separated on the off-hand assumption, now so generally made, that the one is not "religious," and the other is not "scientific." To our mind, for example, Mr. Spencer is an eminently religious man; not certainly in the sense which confuses Dr. Draper, but as a man in whom, to paraphrase Professor Tyndall's pompous remark concerning him, "the ganglia are sometimes the seat of a nascent poetic thrill." Professor Tyndall himself "goes to church," in a building of his own uprearing; and it is in no irreverent mood, though the irreverent may sometimes laugh at him, that he stands on a magnetic stool, or experimentalises with a raw turnip. No one familiar with his higher ideas can doubt that he is a man capable of the most noble emotions, and as beneficent in his social conceptions as any Christian of this generation. It is unjust, therefore, to call such men irreligious; and it is, moreover, very confusing. They are doing missionary work of a very fatiguing kind, and their efforts deserve our warmest encouragement, however much we may quarrel with their "ideas."—*The New Quarterly Magazine.*

CONGRESS AND POLYGAMY.

Since Congress has been working so hard to do something towards abolishing polygamy, it has caused me to reflect, and I think if they knew that it only tended to strengthen our faith, make us more zealous, and bind us more closely together, instead of feeling to give it up, they would surely adopt some other method. But it is not for polygamy alone that they hate us; when the Church was first organized they persecuted us just as bitterly, even mobbing and stoning the Elders who attempted to preach. Their cry was then, "you believe in new revelation;" but the words of our Savior to his disciples fully explains it: "If ye were of the world, the world would love you," &c.

I do not feel one particle of anxiety as to the result, for I think the Lord is able to fight his own battles, and we need only be true to ourselves and religion as Latter day Saints. It is the Lord and Congress for it.

The Sisters of our Relief Society are very busy just now making a carpet for our new Tabernacle. It is quite an undertaking, as it requires nearly four hundred yards, but we have united our efforts and think we can accomplish it by March. The Temple looks beautiful in its pure white; at first the plastering did not improve its appearance, but it does now that it is finished, it will look so cool in the summer. We have warm, delightful weather, and dusty streets.

Lest I weary you, I will conclude by wishing you continued success.

Your sister in the Gospel,

E. Bentley.

St. George, Feb. 21, 1876.

—*Woman's Exponent.*

Silencing Skepticism.—It is said of Robert Hall, that when some amateur skeptic asked him about the future of man, he roughly answered, "I don't know whether you have a soul, but I know I have." This was answering a fool according to his folly, and no doubt tended to make him less wise in his own conceit. But wherewith shall we best reprove and silence the skeptics of this generation? There is one argument which speaks in all languages, and is known and read by all men, and is quite unanswerable—a godly life. So to live, that he who is of the contrary part may be ashamed, having no evil thing to say of us.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, APRIL 17, 1876.

BAPTISM FOR THE REMISSION OF SINS.

—o—

It is held by many orthodox Christians, that as Christ has atoned for the sins of the world, therefore salvation has been purchased for all mankind; and that it is offered to them, not in the nature of a reward for their obedience to his commandments, but as an act of free grace unto as many as believe in his name. Salvation is here understood to mean an exaltation in the kingdom and presence of God, crowned with glory and eternal life.

The Latter-day Saints differ with these views, in part, for, while they believe that Christ atoned for the sins of the world, they maintain that the atonement is not made effectual to the remission of men's sins, unless they yield obedience to the ordinance of baptism instituted for that purpose. They believe, however, that through Christ's death and resurrection, the resurrection of all mankind will be brought to pass unconditionally on their part, as was said in our last issue, whether men believe in Christ or deny him. Hence salvation from the penalty of original sin is absolutely a free gift, while salvation from actual sins is a conditional one.

Nor do the Saints merely deduce these truths from the Scriptures; they have received them through the revelations of Jesus Christ given to men in this generation, and these are found to be in perfect harmony with the doctrines of Christ and his Apostles as recorded in Scripture.

Even from the sectarian point of view, salvation cannot be said to be a free gift to all men, since it is only given to the believer; and as many millions of men have passed away who, having heard of Christ yet refused to believe in him, and a far greater number have also passed away who never even heard of him, the number of the saved would necessarily be very small; and, as we have said, these are only saved upon condition, namely, faith in the Lord Jesus Christ. Herein the Saints and the Christian world agree; both maintain that salvation is only to be obtained upon condition, and both require faith in the beloved Savior.

But the Saints go further than this, they hold that remission of sins is not attainable by faith alone; it must be followed by repentance and baptism in water, duly administered by an authorized servant of God, holding the Melchisedec or Aaronic Priesthood, and, that without remission of sins no one can enter the kingdom of God. (John iii, 5.)

Hence the doctrine of baptism for the dead alluded to by Paul (1 Cor. xv, 29), which was also instituted in the Church, in order that all men, living or

dead, may have an equal opportunity of securing a remission of their sins, either in person or vicariously, and so be born into the kingdom of God.

But it is written, "how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. x, 14, 15.) We find therefore that Christ—who held the keys of life and salvation to the living and the dead—"being put to death in the flesh, but quickened by the Spirit, went and preached unto the spirits in prison." (1 Pet., iii, 18, 19.) Again, we read that he who is to judge the quick and the dead "preached the Gospel also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." A work in which Jesus was undoubtedly followed by his inspired ministry when they too passed into the spirit world.

It is reasonable to conclude that since water baptism was instituted for the remission of sins, some provision would be made for the remission of the sins of the dead, who had passed away without the knowledge of Christ. This conclusion is both reasonable and scriptural, and it vindicates God's attribute of justice, for as all men have been alienated from God through the act of Adam, and not through their own acts, all men should have an opportunity of again becoming God's sons, and therefore, he has provided it.

The doctrine of baptism for the dead is eminently in harmony with the spirit and genius of the Gospel, breathing the sublime precept, "love thy neighbor as thyself." The Saints being the children of God, are heirs, "heirs of God, and joint heirs with Christ; if so be that they suffer with him, that they may be also glorified together." (Rom. viii, 17.) Abraham was well approved of God, and would have even offered up his only begotten son—as did the Father—as a sacrifice in obedience to God's requirement, and was therefore counted worthy to become a father of fathers, although the blood of Isaac was not actually shed. So with the Saints, who being Christ's "are Abraham's seed, and heirs according to the promise." They are not necessarily called to lay down their lives as was Jesus, yet they are called to suffer whatever ills may befall them, even unto death if necessary, in bearing Christ's message to an ungodly world, and in working out their own salvation in obedience to all of his requirements. They are also called to administer ordinances in behalf of the dead, and the same harmony exists in the Saints being buried with Christ in baptism for the dead, that we see in Christ's dying for the sins of the world.

Notwithstanding Christ died for the sins of all men, neither his death nor baptism for the dead can avail unbelievers towards a remission of their sins, whether living or dead, but only such as have faith in his name, and who perfect that faith by obedience to the ordinances of the Gospel. The living believer accepts the atonement of Christ in his faith and goes forth in obedience to the Gospel, and is born again by water baptism and the gift of the Holy Ghost. The believer who embraces the Gospel in the spirit world accepts not only the atonement of Christ, but the vicarious baptism administered for him, and he too receives the gift of the Holy Ghost. While the earthly administrator has but emulated the Savior in some degree, and performed an act of brotherly love to one who could not perform it for himself.

It is said of baptism for the dead, that it cannot be one of the doctrines of Christ seeing that it is not taught by the divines of the day. Were this a suf-

ficient reason, then baptism for the remission of sins, the laying on of hands for the gift of the Holy Ghost, and the signs following believers should all be classed as unchristian doctrines, for these also have not been taught by divines for many centuries. And it is less to be wondered at that baptism for the dead should have become obsolete, than baptism of the living for the remission of sins, although both are Scriptural doctrines.

That baptism for the dead was practised by the early Christians is most certain, even from the plain and obvious meaning of 1 Cor. xv, 29, and it is equally certain that unless baptism was an ordinance indispensable to the remission of sins, vicarious baptism would not have been taught or even suffered by the Apostles in the Christian Church.

Were Jesus, or Peter, or Paul, to appear in our midst to-day, as they appeared to the Jews, let us ask whether would they be more likely to teach as modern divines do, that a remission of sins could be obtained by merely exercising faith in Christ; or that all would have to add to their faith repentance, and to repentance baptism, in order to a remission of their sins, and the gift of the Holy Ghost? We respectfully invite all candid, honest inquirers after truth to examine the teachings of Jesus, Peter, and Paul for themselves, in preference to the teachings of modern divines, and so determine this most momentous question by the light of the Holy Scriptures. And we earnestly pray that all such inquirers may be guided in their researches by the Holy Spirit, and finally brought into a knowledge of God, through obedience unto eternal life.

D. McK.

THE LEEDS CONFERENCE.—On Sunday, 2nd inst., we attended the Leeds Conference, held in the People's Hall, Holbeck, Leeds. There was a good attendance of Saints and strangers, and an excellent spirit prevailed. A number of Elders from Utah were present and addressed the meetings.

RELEASE.—On account of failing health, Elder W. A. C. Bryan was released to return to Utah on the 12th inst., with the Elders then going on the *Wisconsin*.

PRESIDENT CARRINGTON'S PARTY.—Prest. A. Carrington and Elders Ernest I. Young, Arta D. Young, James Sharp, and Brigham W. Carrington, left Liverpool on Tuesday, 11th inst., at 9.15 a.m., to visit the several Conferences, and hold Conference and other meetings throughout Scandinavia, Holland, and in the Swiss, German, and Italian Mission. They expect to be absent about two months.

Sister Carrington and son Calvin S. accompany the party.

DEPARTURE.—Elders Arnold Goodliffe, James Payne, Shadrach Empey, and W. A. C. Bryan, returning missionaries, and Elder Thomas R. Cutler, sailed from this port for New York, on Wednesday, 12th inst., in the fine steamship *Wisconsin*, on their return to Utah. We wish them a safe and a pleasant journey.

D. McK.

It is far more easy to suppress the first impure desire, than to satisfy all which follow.

HOME CORRESPONDENCE.

ENGLAND.

Damgate Street, Wymondham,
April 5, 1876.

Prest. Albert Carrington.

Dear Brother,—I am happy to inform you that the Saints generally feel well all through this Conference. Many strangers are inquiring after the truth, and are investigating our doctrines.

I am happy to state that I have baptized five persons this last week, making eight since I last wrote to you, while four others have given in their names for baptism.

We expect a good time here on the 9th and 10th inst., having placarded the town, which has made quite a talk. A Baptist minister of this place read one of our bills in his chapel on Sunday last. The rev. gentleman remarked he could do with all of it but baptism for the remission of sins, which he could not understand. He said it might be right, but he would leave it.

Your brother in the Gospel,

JOHN HOPKIN.

FOREIGN CORRESPONDENCE.

AMERICA.

Des Arc, Prairie Co., Arkansas,
March 2, 1876.

President Brigham Young.

Dear Brother,—We arrived here from Tennessee on the 30th of December last, and have been laboring in this county since. We came here strangers, not knowing a soul in this State, and commenced a work where no Elder of our Church had ever labored, and where we think our people were as little understood as in any place in the United States. We commenced our labors among the people the next day after our arrival. We had two families that were our friends to begin with, a Mr. Morris and Mr. Wanslee, and their families. Through the blessings of the Lord and our labors, our friends have been increased to some twenty-five families in this county, all of whom make us welcome and treat us kindly, contending for the truths which we teach, and using their influence in our behalf.

We have not been denied the use of but one public hall, but have had the liberty of preaching in all the others, and have the privilege of many private dwellings to hold meetings in. We have been traveling "without purse or script," valise in hand, and afoot, the good old way, among the farmers in their rural districts, where the people raise families of children more like the Latter-day Saints, and who make their living, as a general rule, more honestly than the people do who gather about the railroad towns, and other towns and cities, who are not getting their living by the sweat of their brow, and therefore not as honestly as the former class of people, and are much less apt to receive the truth.

We hold from four to six meetings each week, and are up till late every night teaching the families and their visitors, wherever we happen to stay over night. Yesterday we baptized seven persons in the Bayou Des Arc, and confirmed them at the water's edge. We have a very fair prospect for many more to do likewise before very long. We concentrate our labors by not extending them over too large a scope of country. It will not do to sleep on our post, or stay so long away as to give the enemy time to sow tares among the good seed.

Your brethren in the new and everlasting covenant,

HENRY G. BOYLE,
J. D. H. MCALLISTER.

—*Deseret News.*

UTAH.

During the recent debate in the Senate of the United States on the bill for the admission of New Mexico to the Union as a State, Senator Sargent said in reply to Senator Morrill, who stated that in his travels across the continent he saw simply sage-brush plains:—

Look at Salt Lake and the whole country round about it. It was reported, twenty-five or thirty years ago, as an irreclaimable desert, where man could not live, and must take his provisions and water with him. That was the impression. All the exploring expeditions so reported it, and as absolutely irreclaimable. A community went there and made it their homes, with some peculiarities which I do not admire, but nevertheless having a thrift and industry which should commend them to the approbation of every one, and built up not merely a community which is stable and thriving, but brought from the soil evidences of its wealth in agricultural production, raising the cereals in vast quantities, and vegetables and fruit, and everything that is desirable. I dare say they raise more cereals in Utah than they do in the State of Maine; I have no doubt they do much more fruit, and of immensely better quality, and this right upon the route of that railroad which the Senator passed over by Salt Lake.

UTAH NEWS.

From the *Deseret News*:—

ARIZONA MISSIONARIES.—Elder Lot Smith and other presidents of companies, with about fifty wagons, were at Moabby, about eight miles from the Moyn Coppy, on the 13th of March. The wagons were generally in sound condition, but some of the teams were about tired out, from hard traveling.

THE NEW MARSHAL.—U. S. Marshal Nelson arrived in Salt Lake City March 15th.

THE LAMANITES.—The Indians in the western part of Utah Territory purpose extending their farming operations the coming season.

CO-OPERATION.—We understand that the people of Davis County, under the Presidency of Elder Joseph F. Smith, purpose holding a meeting for the purpose of organizing a County Co-operative Association, with a view to encouraging, fostering, and promoting home industrial pursuits, and, so far as possible, carrying out a self-sustaining policy. We understand that the Farmington tannery will become the property of the Society, which will be represented by directors from each of the settlements of the County.

IRON BRIDGE.—The iron bridge, complete, for the Utah Central Railroad, was shipped at Chicago for Ogden, March 11th, in seven cars. It is in charge of the men who are being sent along to put it together.

HEATING UP.—To-day (March 17th) steam was got up in the heating pipes of the Z. C. M. I. new building, making the temperature of the interior agreeably warm. This heating up at present is for the purpose of drying the building. The apparatus works well.

IMPROVEMENT SOCIETY.—"The Eighteenth Ward Improvement Society" was organized last evening (March 17th), with the following officers:—President, John Nicholson; 1st and 2nd Vice Presidents, Mahonri M. Young and R. Patrick; Secretary, R. V. Decker; Assistant Secretary, Charles Smith; Treasurer, Lorenzo Young; Librarian, Edward Kirby; Directors, D. O. Calder and B. M. Young. Besides the foregoing, Bishop L. D. Young was elected Honorary President of the Society.

HOME INDUSTRIAL COMPANY.—Messrs. Joseph Walker, John Rees, John A. Knight, and John F. Oblad, have associated together in a business capacity, under the name and style of the Deseret Carriage and Wagon Company, and have opened the premises recently occupied by Mr. A. Hopper, Second South Street, immediately east of First East Street. It is essentially a home industrial place of business, where vehicles will be made to order, from the farm wagon to the family carriage. The members of the company are practical men.

AN UNQUALIFIED SUCCESS.—Yesterday (March 17th) the *News* mentioned the fact that the water had been turned into the pipes of the waterworks. Later in the afternoon the hydrants were tested and proved to be a complete success. The following is an approximation of the result, as near as could be judged:—From an inch nozzle, a solid stream was thrown a height rising of 80 feet, and from an inch and a quarter nozzle a solid stream about 70 feet, the force being sufficient to carry spray nearly a hundred feet. An inch and a half nozzle sent a solid stream upon the dome of the City Hall. This test demonstrates the fact that the waterworks are an unqualified success, and those who have seen the hydrants at work in the large cities of America state, that those of Salt Lake operate superior to them. As a constructor of waterworks, Mr. Ellerbeck has shown himself a master hand, and, together with his successful manipulation of the gas works, indicates that he possesses a great deal of mechanical and engineering skill and ingenuity.

ANOTHER CHIEF JUSTICE.—The nomination of Alexander White, for Chief Justice of Utah, has been withdrawn by the President, and John M. Coghlan, of California, has been nominated for that position. Judge White leaves the office which he temporally filled, with the respect of that part of the community who are disposed to the impartial administration of law and justice, and his knowledge of legal principles is probably as extended as that of any judge who has sat upon the bench in Utah.

RAILROAD MATTERS.—John W. Young, Esq., expects to leave for the East to-morrow morning (March 17th), where he goes in the business interests of the Utah Northern and Utah Western Railroads. The contract to construct fourteen additional miles, from the terminus westward, to the last named road, has been let, and men and teams have gone to the locality to commence the work. Most of the material for this new piece of road has already been secured. This fourteen miles will take it to a point one mile east of Stockton, where a thousand feet of tunnelling will have to be done before the work of construction can be further proceeded with.

VISITING NORTH.—Bishops L. W. Hardy and R. T. Burton have just returned (March 20th) from a preaching and business visit to a number of the settlements of the north. On the way they held a meeting at Kaysville, and thence proceeded to Box Elder County, meeting on the way with the people of Call's Fort. They addressed assemblages at Willard, Brigham City, Bear River City, and Mantua, at all of which places they found an excellent spirit prevailing, especially at the last named place, where twenty-two families are located, and where the snow is now four feet deep. They have a co-operative store there, and are considerably connected with the co-operative institutions of Brigham City. The people are united, peaceful, healthy, and happy, and have an abundance of the necessaries of life.

RECOVERING.—We are pleased to learn that Bishop L. John Nuttall, of Kanab, who has been very ill of late, is improving, so much so as to be able to sit up in his room the day before yesterday (March 20th).

MR. TULLIDGE'S NEW PLAY.—To-day (March 20th) we had the pleasure of a call from Mr. James H. Vinson, the excellent and well known actor, former stage manager of the Salt Lake Theater. We learn from him that he has made arrangements with Mr. Harris to present to the public, at the Theatre, Mr. Tullidge's new and brilliant play of "Ben Israel," next Saturday night. There

are several reasons for a large audience filling the house on the occasion, one being that there will, in all likelihood, be a natural eagerness on the part of the people of Salt Lake to see this play, a home production, being from the pen of a local author and citizen, which drama has been elaborately and favorably commented upon by the eastern press. Another consideration is, that the many friends of Mr. Vinson will be likely to embrace the opportunity of seeing him once more upon the boards of the Theatre.

FOREIGN NEWS.

—o—

——The Senate Committee on Territories recently heard Mrs. S. J. Spence and Mrs. A. Lockwood, as representatives of the National Woman's Suffrage Association, in an argument against the bill of Senator Christiancy, which proposes, among other things, to deprive the women of Utah of their present right to vote; delegate Cannon also appeared and commenced an argument against the bill, directing his opposition mainly to the clause which disfranchises those male citizens who have entered into polygamous relations since the enactment of the federal law against polygamy.

——The St. Louis *Globe Democrat* of Sunday, March 12th, thus announces—"J. E. Taylor, of Salt Lake City, and M. W. Pratt, of St. Louis, Elders in the Mormon Church, are to hold service to-day in Union Hall, No. 1310, Broadway, at 2 and 7 o'clock p.m. The first named passed through this city twenty-five years ago, on his way to the land of the Saints. Latterly he has been stationed in Iowa, whither he returns in the interest of the faith which is in him."

——The sentiment of the people of this county is emphatic in regard to the Utah Northern proposition. Whatever benefits this railroad may be to other portions of the Territory, it will be a positive injury to Missoula County. The productions of Utah will wipe out all the wealth that years of patient toil have accumulated here. Our distance of 150 miles, over a rugged road, will practically put us at the foot of the class of which Utah will be the head, and we will have to swarm into some other school.—*Montana Missoulian.*

——To-day we perused a paper called the *Mercury*, published at Hobart Town, Tasmania, Australia, dated January 24th. It announced the arrival at that place, on the 21st of that month, of Elders Douglas A. Swan and Charles S. Burton, missionaries from Utah, and gave particulars of a meeting, well attended, held by them in the Oddfellows' Hall, on the 23rd, the second day after their arrival. On that afternoon, Elder Swan delivered the first of a series of lectures explanatory of the faith and views of the Latter-day Saints, the *Mercury* giving a very fair synopsis of the discourse, and also of some concluding remarks by Elder Burton. Both of these Elders are young men, are now 600 miles distant from any of the other missionaries in that part of the world, and appear to have commenced their labors with commendable energy and enterprise, or, as the *Mercury* puts it, they are not letting the "grass grow under their feet."

——The *Times* (April 3) observes that a piece of intelligence published last week would, two centuries ago, have excited a greater sensation than the outbreak of a most formidable war, or even than the news of a crushing defeat. The plague, it seems clear, is once more threatening the confines of Europe. The progress of the pestilence last year in the valley of the Lower Euphrates, aroused some alarm, and the contagion some weeks ago began to spread in Mesopotamia, and since the beginning of March it has reached Bagdad. The new outbreak shows much of the old and mysterious fierceness before which medical science for many centuries recoiled in despair. There is no reason to expect that its ravages will be limited to the provinces of Turkey in Asia. Both in Egypt and in European Turkey the conditions in which the plague breeds

and spreads are still prevailing, with little mitigation since the time when Cairo and Constantinople were almost annually decimated by its attacks. Happily, there is not the least ground for believing that the essential conditions for its reproduction in Western Europe any longer exist. Thus we have hardly more than a scientific interest in the movement of a distant but most deadly enemy. There is not much more chance of an invasion of England by the plague, than there is of the destruction of London by an earthquake like that of Lisbon.

——An Ultramontane paper, the *Voce della Verita*, states that English Protestant clergymen, belonging to the sect of Puseyites or Ritualists, are traveling in Italy dressed exactly like Italian priests, and that two of them are boasting of having celebrated sacrilegious mass in an Italian cathedral.

——The *Sheffield Telegraph* publishes some statistics of the local trade with America, and says they "plainly demonstrate that since 1873 our trade with the United States has been gradually falling off, until at the present time we are not doing one-fourth the amount of business we were transacting three years ago."

——An English paper remarks that in many quarters it is believed that the Jews entertain the idea of purchasing the Holy Land, of Turkey, with the view of going there as a body.

——The St. Louis *Republican* talks in this way of some inequalities of numbers—"The census man of Logansport reports eight girls to one man. A literal fulfillment of the old prophecy, 'Seven women hanging to the skirts of one man.'" The census man does not say whether the girls are willing, notwithstanding, to eat their own bread and wear their own apparel.

——"Gath," in the *Graphic*, says—"The President said when the full force of Belknap's exposure broke upon him :—'Great God! can I trust any man in this country.'" If we recollect rightly, once before President Grant came near losing faith in human nature.

——Rev. Adirondack Murray preaches in this way — "Heaven is not populated with singing thieves, or palm-bearing bankrupts, who settle with their creditors at twenty-five cents on the dollar Wednesday, and ride to church the next Sabbath in a thousand dollar coach, with a man in livery on the box."

——How has the fine gold become dim! Now is the time that everybody is disgusted with rascality in responsible positions. The papers throughout the country are indulging in Jeremiads over the rottenness of public life in this country and the recent developmenss of official corruption in the high places of the land.

——The Springfield *Union* says more than one kind of resumption is needed in this country. "It will take more than the resumption of specie payments to restore our business prosperity. It will take a resumption, as well, of solid honesty."

——A St. Louis paper talks of things existing in this style—"It is certainly neither pleasant nor complimentary to say that our political morality is the reflex of our social morality, but any dispassionate attempt to weigh the evidence on both sides will show that such is almost exactly the case, and that political corruption is rather the result than the origin of a widespread dishonesty in private life.

——It is stated that politics in New Hampshire have become so demoralised that one-tenth of the voters in the State regularly sell their votes to the highest bidder. The Republicans are said to do the most of this villainous work of corrupting voters, but the Democratic managers do a large share of it and would do more if they could that is, if they had more and more favorable opportunities. An exchange thinks that "this is a pitiable condition of affairs, and if the other States should reach as low a plane, popular government would be on its last legs."